

WEDNESDAY, MARCH 19, 1851.

OUR EPISCOPACY—REFORM.

We remarked last week that there was in the church an adequate supply of the right class of men, for the proposed enlargement of the Episcopacy. Allow us a word or two on the qualifications requisite in our day for the office.

Of its moral qualifications we need not speak; they are pre-supposed, and we have no fear of the church elevating, at least in this day, to so important a post, men of superior piety. There has been no example of the kind thus far; it seems to us next to impossible that there should be. Our chief pastors should be, and we trust always will be, men who, like the high priest of old, shall come forth to the people from the holiest of holies. Next to piety, a sort of great wisdom has been considered the chief requisite of a Bishop among us—a very seemly trait, and indispensable amidst the perplexities of the office. These have been deemed the *sine qua non* of our Episcopal candidates; they are now no less important than heretofore, and never will be; but it cannot be denied that the providential progress of our cause demands other and peculiar qualifications—not as substitutes for these, but as additions to them. There is a kind of wisdom, so called, which is quite negative, which is safe because it cannot blunder, and cannot blunder only because it never attempts anything of a very positive character. We do not believe that a man who having a good moral character, is thus negatively prudent, and whose cautiousness keeps him safe because it keeps him within a mere prescriptive routine, is therefore, the man for our Episcopacy—especially in this day, when the multiplied interests of the church demand, not merely the wisdom of caution, but a varied and energetic administrative wisdom—a wisdom which will maintain the limits of law, will venture on the discretion that often lays beyond those limits. Besides, then, this very desirable trait of prudence, the times demand that our Bishops have traits of real energy and enterprise. They should be, if possible, men of commanding public powers, and of good popular address, that their presence on our anniversary and other public occasions may be as available as possible.

We need hardly remark that they should be men of thoroughly ripened age; this we believe is a settled maxim of our own, as well as of all other Episcopal churches. It is said by historians, that those armies are most successful who are composed of young men, and led by gray-headed officers. Our ministry, more than any other on the earth, is youthful, and probably will continue to be so for many years, by reason of causes which it would not be relevant here to discuss. While, therefore, we would demand enterprise as well as prudence in our Episcopal incumbents, let us continue as heretofore to secure that best guarantee of both, the matured and well settled energies and wisdom of ripened age.

There is one precaution which will probably have to be taken, hereafter, more than heretofore, in the election of men to this office, viz., that the candidate be a man of sound health. We know not, indeed, that any other qualification should be an offset against this. A man of feeble health must either sink under the duties of the office, and thereby do harm to the church, or become an ineffective invalid. A supernumerary list of Bishops would be an evil indeed.

This consideration becomes the more important, in view of the proposed enlargement of the Episcopacy. It has been quite plainly hinted, that our Bishops should, on physical disqualification, retire from the office, and be placed on the usual supernumerary list of an Annual Conference. Besides the objection, that they belong to no one Conference, and their support as supernumerary preachers ought not to be devolved upon one rather than another, we should regret much, on other accounts, this proposal, and hope it will receive no countenance from the press. Democratic as we are in our whole spirit, there are official proprieties and dignities which we revere, and which are not to our mind adventitious, but the legitimate associations, and to some extent, providential protections of an elevated sphere of usefulness. The distinctions of offices in Church and State are absolutely necessary in the nature of things; and the associations of respect, growing out of their relative importance, are as absolutely necessary in the constitution of the human mind. With the present really cramping restrictions on our Episcopal office, we fear not that it will be abused in either its powers or its honors, and the profound but pure sentiment of respect for it which pervades the church, and which is founded upon its apostolic dignity, we deem one of its blessings to us, and not to be marred by any means, however indirect. Let us then put men into the office whose vigor will guarantee as far as possible, good service; and who, when disabled by years of devoted labor, shall still linger among us, cherished and venerated as our veteran chief pastors. Should, however, the experiment of multiplying our Bishops be judiciously conducted in this respect, we have no doubt that a growing list of disabled incumbents would soon induce a return to the old policy.

We must add one further consideration, and that not least, though last. We think that not only the piety and wisdom, and enterprise, but also the education of the church should be represented in the Episcopacy. We hope the day never will come when collegiate education shall be a requisite for the ministry or the Episcopacy among us; but as education is now one of our greatest interests, and elevated men, by the good providence of God, are entering our ranks generally, we think it not undesirable that the Episcopacy should include a few men, at least, who from personal experience, as well as from the common interest for education, will be fitted to promote and maintain this great cause among us. Besides being highly satisfactory to the increasing educated class of our preachers, it certainly would not detract from if it did not add to the effectiveness of the office. Emory and Fisk were elected to the office, though the latter did not serve—no good Methodist had fears of their education. It is a very gratifying fact, that not only the educated men of our early history—the Wesleys, Fletchers, Coke, Benson, &c.—were among the trustees of our cause; but our later educated preachers, quite generally, are sound and thoroughgoing Methodists and devoted laborers, and are furnishing noble specimens of their class to our foreign Missions.

We have not as the reader will perceive, attempted in these short remarks a dissertation on episcopal qualifications, but merely to indicate some slight modification of those qualifications, rendered expedient by the times. We have written briefly, and not deemed it necessary to supply minute explanations on some points which may be liable to misconstruction. Trusting these to the candor of the reader, we shall proceed, in our next, to the question of Districting our Episcopal Superintendency.

ANTI-SLAVERY IN CANADA.

A great anti-slavery meeting was recently held in Toronto, Canada. The Toronto Globe says, the largest and most enthusiastic meeting we have ever seen in Toronto, was held in the City Hall last night—his Worship the Mayor in the Chair. The spacious hall and the large gallery, shortly after the opening of the doors, were densely crowded, and many persons left from being unable to obtain places.

The Canada Christian Advocate says:—"We rejoice in this new movement, and most ardently do we wish it success. It is time for the Christian world to speak out upon this subject, and to record its sense of the gross outrages perpetrated upon the rights of our common humanity by the system of Southern slavery. Although the influence of a society in Canada, having for its object the abolition of this inhuman system, cannot be brought to bear directly upon the object, yet it will not be without its effect; and if all the friends of freedom and humanity throughout the world could be induced to adopt the course taken by the people of Toronto, it would, no doubt, greatly facilitate the consummation of the end sought."

THE SOUTHERN SUIT.

The Pittsburgh Advocate contains a letter from New York, which says:—"The cause of the Southern suit is making progress in the testimony to be used in the case. The testimony will be mainly, if not altogether documentary, and will soon be ready. It will probably be argued at the April term of the Circuit Court, in this city."

Correspondence.

LETTER FROM NEW YORK.

China Missionaries—California Reinforcement—Farwell Meeting—Dr. Wiley—Rev. Mr. Collier—Correction.

New York, March 6, 1851.

DEAR BRO. STEVENS:—The past week has been of no ordinary interest as respects missionary movements. Doubtless you are already informed that this is the week for the sailing of our missionaries to China. Five are going out to that far-off "land of the rising sun." The accession of Bros. Wiley and Collier with their wives, and Sister Seely, will be of no small value to the efficient corps already there. Dr. Wiley has been in the city most of the time, I think since the first of January, and has labored with much success in the preparation of his glorious enterprise to which he devotes his life. Bro. Collier arrived Saturday evening. They are to sail in the Samuel L. Russell, Captain Linchman, and will probably embark on Saturday or Monday next. The Oregon and California reinforcements are also in the city, but will not probably sail before the first of April. On Sunday evening a missionary meeting was held at Williamsburgh in Bro. James' church. Addresses were made by Bros. Kingsley, Bateman and Collier, and a handsome collection was taken up.

Tuesday night came the farewell meeting in Madison street, Dr. Foy's church. The house was well filled at an early hour. Dr. Bangs opened the meeting and then introduced to the assembly Dr. Wiley. He is a fine speaker, and entertained the audience for about twenty minutes with stirring eloquence and deeply affecting thoughts. The simple earnestness with which he gave his reasons for becoming a missionary, forsaking the loved friends and more than ordinarily flattering prospects of worldly success, showed clearly that his was the spirit of self-sacrifice for the good of perishing souls, and his sentiments strayed to the hearts of his hearers. He alluded to the times when the sea would be his grave, and well-meaning but misguided friends, who thought that there is no need to seek a foreign field—so many among us who are, in the sight of their Creator, far more guilty than the victims of dark idolatry and heathen superstition, that it is better to remain and try to save them, than to go off where life and health are so uncertain and success at best but doubtful. This was not the light in which the speaker looked at the subject—he must carry the light into all the world, and then if men love darkness better than light, outsiders, at least, will be clear of their blood. Otherwise than this we are not free from.

But what shall I say of Bro. Collier's remarks? To those who were acquainted with his history, his position before us on that evening, was one of intense interest. The child of wealthy parents, the youngest member of the family, delicately brought up, accustomed to move, wherever his inclination prompted him, in the highest circles of society, furnished with a liberal education, and with all the surerries for a life of elegant leisure in his possession, he relinquishes them all and goes out to expose himself to the trials, embarrassments and consuming toil of a missionary's life. Now is his religious experience waiting in touching remembrance of all the loved ones of his father's household he alone has "tasted of the good word of God and the power of the word to come." In youth he was converted through the instrumentality of the Sabbath School. With much difficulty he obtained his parents' consent to enter college. His mind was made up to prepare himself for the ministry. His friends strongly opposed this, and most severe was his conflict. But at last yielded, and he, rejoicing in his holy vocation went forth as an itinerant preacher of the Methodist E. Church. But his mind had all along been drawn out for those who are yet tarried in darkness and gloom. He was desirous to carry the true light to them also. His name was proposed to the Mission Board; two new missionaries were wanted for China, and he was selected as one of the number. In his speech on the present occasion there was a subdued eloquence in his manner which softened every heart. If Bro. Wiley had stirred us up to deeds of noble daring, the remarks of Bro. Collier brought us at once into lively sympathy with the workers in their glorious cause. None were unfeeling. Scarcely could there be seen a dry eye in the house of God. And as he alluded to the unconverted parents whom he was to leave behind him, in accordance with the sentiment, "He that loveth his father or mother more than me, is not worthy of me," and father or mother more than me, is not worthy of me," and requested an interest in the prayers of all Christians in behalf of himself and his friends, there seemed to go up an earnest response, "silent to the ear but audible to the heart," that this request was not in vain.

Dr. McClintock made some most effective remarks, and closed by inviting the congregation to give a pledge of their interest in these friends by a noble free-will offering to the cause of Missions. This was responded to by a contribution of some four hundred dollars—making all the missionaries and several other life members of the society. This closed one of the most interesting scenes I have ever witnessed.

Yours truly, McKENDEE.

LETTER FROM NORTH BRIDGEWATER.

State of the Church—Deceased Members—Benevolent Operations.

North Bridgewater, Mass., March 11, 1851.

BRO. STEVENS:—FORASMUCH as many have taken in hand to set forth "before your readers" a declaration of those things "connected with their different localities, which seemed to them to possess especial interest," I thought good to me also, to make mention of something involving the prosperity of Methodism in this thriving village. During the year which is just closing, we have had peace in all our borders, with the single exception, that "certain few fellows of the baser sort" have been disposed to disturb the quiet of our evening worship, compelling us to appeal unto Caesar for protection, and for the punishment of these offenders against good morals and good manners. The Great Head of the church has graciously dealt amongst us, directing and crowning with success, the efforts of his people to build up his kingdom. The camp meetings which were held last fall, proved a blessing to such of our people as attended them from this place, and they returned from them to work with greater zeal in the vineyard of their Master. The effects were soon seen in the increased spirituality of the church, the restoration of prodigals, and the salvation of sinners. During the year, nearly 20 have connected themselves with us, but alas! the poorness of some of them, and already proved to be "like the morning cloud, and like the early dew," they having again turned to the "weak and beggarly elements" of the world. Our net increase will probably not much exceed 20. Yet, for this addition, we will render grateful thanksgivings to God.

Two of our members have been removed to the church triumphant. Mrs. Laura Packard, and Mrs. Betsey, wife of Mr. Silas L. Loomis, Principal of the Adelphean Academy. Sister Packard furnished good assurance, by her dying testimony, but, especially, by her exemplary Christian life, that for "her" to depart, was "to be with Christ, which is far better." In the death of Sister Loomis, not only her bereaved husband and infant child, but the community and church suffered a loss, not easily repaired. She was a woman whom to know was to love. Possessed of an unusually clear and vigorous mind, moulded and adorned by a thorough educational training, she was admirably fitted to occupy the responsible station to which, in the providence of God, she was called. But to the intellectual attractions which she bore forth prominently in her, she added the sweeter, and more lovely, graces of the heart: the heart, subdued, and purified, and elevated in its aspirations by the influences of the Holy Spirit. She was a Christian woman, and what higher eulogy can be pronounced upon her. As such, she sustained the various relations in life which devolved upon her with honor and usefulness; and has left a sweet sister behind her, to the memories of those who know her best. A devoted and affectionate wife, a kind and sympathizing friend, a pious and exemplary church member, an able and judicious counsellor; the family circle of which she was one of the brightest ornaments, the church and community, of which respectively she was an active, useful, and highly esteemed member, and the institution to which she sustained important relations, mourn the afflictive stroke which has removed her from their presence. Mysterious dispensations! by which these are removed from spheres of active usefulness, whose continued presence seems most to be needed; while herds of "those who, apparently, could be just as well spared as she, are still left, to hang as loaves upon society, sucking its

very life's blood, weakening its energies, and wearing its patience.

Much might be said respecting Sister L., and many traits of character which, especially her, might be held up for the imitation of others, adorned the young. One only in particular, however, I will now name. She was an unwearied student. Though her literary and scientific attainments were of no mean order, yet, she did not lay aside her books, satisfied with present acquisitions, as is too often the case with many, who, in common parlance, have "finished their education." But, having taken large draughts at the streams of knowledge, her stimulated appetite thirsted for still larger draughts; and she drank, and drank again, until she received the welcome summons to go up to the fountain head, and satiate her expanding soul with all that she desired to know. Even after she ceased to be a teacher in the institution of which her husband was Principal, she continued to review the studies in which the various classes were engaged, kept the youth then in their progress, that she might be prepared to render such aid as was in her power, whenever it might be called for. When new studies were introduced, she pursued the same course, with the same object in view. She also industriously employed her pen, writing for some of the best periodicals in New England. The columns of the Herald have frequently been enriched by the poetic effusions of her pen, though unknown to her readers, as she wrote over a fictitious signature. But she has laid aside the pen, and has grasped the harp, and is now producing sweet harmonies in the presence of the sanctified multitudes before the throne of God. We have not been able to obtain a copy of her pen, writing for some of the best periodicals in New England. The columns of the Herald have frequently been enriched by the poetic effusions of her pen, though unknown to her readers, as she wrote over a fictitious signature. But she has laid aside the pen, and has grasped the harp, and is now producing sweet harmonies in the presence of the sanctified multitudes before the throne of God.

Bro. J. L. Loomis, of this place, Rev. J. D. King, of N. F. Bridgewater, and Rev. T. Hardman, of W. Bridgewater. After which, subscriptions and a collection were taken up, to the amount of \$46.00; which, added to monies already in the treasury, will swell the amount collected this year for Missions, to about \$65.00; five times more than was collected from this place for the same object.

People for this object. The property and income of the monthly missionary prayer meetings, closing them with furnishing the people an opportunity to give, for the support of the cause. And they will give, if the call is made upon them. Let the claims of the heathen be regularly and systematically laid before the people, furnish them with the requisite information, and make your monthly appeals to their sympathies, and their consciences, and they will not be proof against those reiterated efforts to arouse them to a sense of their duty. True, the monthly collections may not amount to much, singly; but when you get these twelve lines together, they will be found to amount to a very respectable sum. Thus in connection with all our churches, and holding the monthly missionary prayer meetings, closing them with furnishing the people an opportunity to give, for the support of the cause. And they will give, if the call is made upon them. 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IMPROMPTU SOLILOQUY OF A HALF CENT.

I'm sure I am not friendless,
I have an honored place
In many a heart, and lovingly
They gaze upon my face.
Their clinging, deathless love for me
The hardest heart might move;
Language is powerless to express
The measure of their love.
One friend I had, long since confined
Within the mania's cell,
His mad insanity all caused
By loving me too well.
For years I dwelt in quiet state
Within his leathern pace,
We cared not for the splendour's hate,
The poor man's muttered curse.
I wept for fear when at his door
The strolling beggar cried;
I need not for his fingers clasp
Me closer to his side.
How soothing were his whispered words,
"A lay starveling he!"
No, darling, not thou shalt not go,
I'll never part with thee."
That friend was lost to me, but one
Became my guardian then,
Who prized the world's approving smile,
Who loved the praise of men.
Alas! with senseless pride alone,
One hapless day at church,
He dropped me in the passing place,
And left me in the lurch.
I trembled—well I might—who knew
What usage I might get
When to count on the gathered coin
The board of stewards met?
"Mid silver, gold, and sundry bills
I strove in vain to hide,
They dragged me forth, and monument
Of my late master's pride.
"Whose heart is open now!" quoth they,
My spunk began to rise;
I could not brook the misanthropic look
Of their contemptuous eyes.
Just then I heard them sadly tell
Of we in heathen lands,
And of the high and holy trust
Committed to their hands,
And of the bitter, pining wait,
The homeless sick ones feel,
And of the dreary haunts where guilt
And shame their faces conceal,
And of the half pence that suffice
To buy the poor man's food.
"Ah! little though I be, thought I,
I may be doing good."
No longer shall my heart regret
The miser's tender care,
If I in holy works of love
The humblest part may bear.
Though almost five my store,
Too long I've idle stood,
And O! 'tis joy unfit before
To know I'm doing good.
Hebron, Ct. HARMONY.

LINES

Suggested by the death of Simon G. Waterhouse, late Preceptor of Providence Conference Seminary.

BY CLARA A. B.—
He is at rest—no more in tears—ANCIENT HENRY DICKS.
He is at rest. Where winter winds are sweeping,
With low, sad wailing, o'er a lowly bed,
There lies our loved and lost one, calmly sleeping,
The sleep which no waking, with the dead.
With the pale autumn flowers he fell and perished,
But not with them, when summer days have flown,
Will he return—the path so fondly cherished—
To tread life's weary journey sad and lone.
We are in tears—but tears are unavailing,
They call no sleeper from the silent tomb,
And well we know, the dead earth's grief and wailing
Are heard not in the spirit's glorious home.
There rests our loved one, and our thoughts shall linger
No more in grief about the mossy sod,
Turn we our thoughts to where faith's radiant finger
Points to his home among the saints of God.
He is at rest. In that celestial dwelling
His eyes shall weep, his heart shall bleed no more,
His ear shall catch no sigh of memory swelling
Upon life's sacred waves and golden shore.
Why should we weep? Where heaven's own harp are
flinging
Their glorious music on the immortal air,
Where white-robed angels rapturous hymns are singing,
Where Jesus lives—our brother resteth there.
We weep no more—but humbly pray the Giver
Of life and love, that our poor hearts may be
As strong as his to pass death's swelling river,
As blest through Jesus our eternity.
Poland, January, 1851.

MISCELLANY.

HOW TO BUILD A MEETING-HOUSE.
"Did I ever tell you," said my friend, in his usual grave and significant tone, "how to build a church in three days?"
"Built a church in three days," said we, in utter astonishment; "how could that be?"
"Aye, more than that," continued our energetic friend; "in three days from the time the axe was laid at the root of the timbers of which it was erected, a neat church was completed, and I had the pleasure of hearing an excellent sermon delivered in it."
"Certainly that was doing things with a dispatch seldom known in building; but you excite our curiosity, and we should like to know more about it; so you may as well tell us the whole story at once."
"But you editors are so apt to print everything you hear, that I am almost afraid to trust to you, lest I find myself out in the Protestant, as was the friend who related to you the particulars of your story about 'Black Jerry, or the Praying Negro.'"
"Well, we promise not to tell on you, however much we may say about the house you built and the manner of building it. Besides, it might teach others something; and that, you know, would be sufficient excuse for an editor to tell his readers a good story."
"And you won't publish my name with it," said our enthusiastic and good humored companion, drawing his fingers and thumb over his face, in a manner peculiar to his own.
"Certainly not—that shall be kept from our readers; so go on with your story."
"Well, then, let me tell you, that when I travelled—circumstances, I had occasion sometimes to visit a neighborhood where there resided several Methodists in tolerably good circumstances; but far too poor they supposed, to build a church. They would each contribute five or ten dollars a year towards the support of the sister churches in the neighborhood, where they generally attended, though occasionally they would get out to preaching at one of my near appointments. They supposed themselves quite too weak to think of building a house of worship for themselves, and therefore felt it to be their duty to help as they were able, their neighbors of other denominations."
"This was liberal and proper."
"O, yes, certainly it was; but, dining one day with the most wealthy and prominent farmer

among them, I said to him after dinner, 'Wouldn't it be a fine thing if you could have a neat house of worship built somewhere in this vicinity for our people?'"
"That it would," said he, "but I am afraid it can't be for years yet."

"Wouldn't you be willing, brother, to give us an acre of ground where the cross roads unite just below us? It seems that you are improving that part of your property."
"Most cheerfully—but what can you do with ground unless you have money to put up the building?"
"Let us walk over and look at it, brother. May be something can be done."

So over we walked, and very soon reached the spot. It was a lovely site. Acres of large woodland stretched beyond it, and it lay directly accessible to two of the most thoroughly travelled roads in the whole country.

"Now, brother," said I, "would it be asking too much of you to beg as much timber from these fine oaks as would put up a log building, providing we have it cut without expense to you?"
"You shall have as much as you need."

"Don't let me see you and the rest of your neighbors furnish a few hams, a few bushels of potatoes, and a few loaves of bread, for three successive days, to help feed the workmen that I shall bring here?"
The old farmer smiled, and said it could be done, and it should be done; but he thought I would find it difficult to get the house up, nevertheless.

"Don't fear me, brother," said I. "Let me see, next Wednesday the work shall be commenced. I will have one hundred and forty men here on that day, and there will be a good house completed by Saturday morning, and we will hold a meeting in it over the Sabbath."

The old farmer looked very incredulous, and said:
"I hope your prediction may be realized."

On that afternoon I delivered a temperance lecture ten miles from that place, and at night preached. There was an excellent feeling in the congregation. At the close of the meeting I said:

"Brethren, I want you to help me build a house of God, at such a place—I don't ask you for money, but I want your time for three days, with your wagons, and axes, and implements of carpentry. How many of you will agree to meet me on the spot on next Wednesday morning, and give three days work to the Lord?"

Up rose one, two, three—presently thirty strong men were on their feet.

"Now," said I, turning to the sisters, "we will not exclude you from this good work. Come along with your husbands and brothers, and fetch a few pies and bread, and a ham or two, for the sustenance of these laborers, and God will bless you."

The thing having taken so well, the first demonstration having resulted so successfully, I repeated it at the next appointment, and so on for some thirty miles round the country, until one hundred and seventy men were pledged, if practicable, to be on the ground at the appointed time; which I felt satisfied would yield the requisite number, making all allowance for unavoidable detentions.

On Tuesday evening I rode up to the old farmer's. It had rained slightly all day, and only about twenty laborers had as yet come up; but I felt confident they would be with us on the morrow.

The evening was pleasantly spent, and before retiring I said:

"Brethren, let us pray that our heavenly Father may prosper us in this undertaking for his glory—that he may send such a rain this night as will unite the ground for the share of the plough for three days, so that our brethren may not be tempted to tarry at home—that to-morrow we may give us fair weather and plenty of hands, and that the whole work may be accomplished speedily, and without accident to any."

After prayer, in which all joined heartily, we retired to rest.

That night such a shower fell, and such thunder roared, as deluged and shook the adjacent hills as they had seldom been shaken. But the morning dawned beautifully. Everything seemed renovated by the storm. At six o'clock we were out, and by nine reinforcement after reinforcement had arrived, until our complement of men was made up. And such piles of pies and loaves, and poultry, as the good sisters brought with them, had seldom been seen in that vicinity; and they gave no uncertain promise of an agreeable and sufficient repast to the multitude of laborers.

My first business, after solemn singing and prayer, was to classify the laborers, and distribute the departments of labor. So many to fell the trees; so many to split logs; so many to put up the sides; so many to prepare the floors; so many to make the pulpit; so many to prepare for the covering, &c. Among them were several excellent carpenters, and one or two good glaziers. The first stroke of the axe I had the pleasure myself to make, for I took my turn among the fellers. And if ever I saw a magnificent sight in my life, it was when, with thunder, crashing sound, there came to the earth, one after another, those huge monarchs of the forest, before the steady stroke of these stalwart axe men.

"And was your house completed?"
"Aye, my Friday night's sunset kissed its summit. Benches were brought from neighboring houses, and on Saturday morning we held meeting there. A brother minister who had come over to look at us, having heard of the project, preached the first sermon to a large and attentive congregation, from 'For he loved our nation, and hath built us a synagogue.'—Luke 7: 5. Better than all, a gracious revival broke out in the log tenement; and in two or three years after, it was succeeded by as handsome a church as any may be anywhere found in that section of the country."

And our friend again drew his hand across his face, in his own peculiar and significant manner, as if the recollection of his success in the undertaking filled him with delight.—Methodist Preceptor.

SKETCHES.

LORD BROUGHAM IN THE HOUSE OF LORDS.

We enter "The Crimson Chamber." The lions—Brougham, Grey, Wellington, Lyndhurst, Melbourne—are in their places. An exciting debate is going forward, which has taken rather a personal turn. Yonder is Brougham, stretched out half his length on one of the Ministeria benches, now listening to a clumsy Earl on the floor, whom he eyes with a portentous scowl; now whispering a hurried word to the Peer at his elbow. What an ungainly figure! Those long legs and arms, loosely hung in their sockets, give him a slouching air. Human face could hardly look more ugly or intellectual. His iron grey hair bristles over his forehead like the quills of the fretful porcupine. His restless eyes peep through eyebrows that seem alive with nerves. He must be agitated with the debate, for he writhes as though his red cushion were a sheet of hot iron. He suddenly starts up, (who ever knew him to sit still five minutes?) walks with the ladies, he, with sterling emphasis, and the ex-Chancellor cries, with sterling emphasis, (less some one gets the floor before him.) "My Lords!

and slowly advances to the table in front of the wool sack. An audible hush runs round the chamber; for they had been anticipating a reply from the mercurial Lord. Every whisper ceases, and all eyes are fixed on the towering intellect before them.

The Peers leave their damask chairs, and approach the bar, to get a better view of the orator. Members of the House of Commons till now chatting round the bar, lean forward in silence. The loungers in the lobbies enter the hall, the word having passed out, "Brougham is up!" The untitled spectators rise from their seats on the carpet, where fatigue had sunk them, and stand on tiptoe, to catch every glance of the eye, and wave of the hand, of the scholar and statesman, while the crowded galleries forget their lassitude in listening to one whose name and fame are the property of mankind.

But to the speech. Listen to that first sentence! How it plunges into the very centre of the subject. The first blow knocks the keystone from his last antagonist's speech, and tumbles the whole structure on its affrighted head and shoulders.

The dandy young Lord, over in the corner, who, in the puny oration he recited so prettily an hour ago, went out of his way to sneer at Brougham—see the blood fly from his cheeks when his nice little piece of rhetoric comes rattling in bits round his ears. As the lion fixes his eye upon him, he would give his coronet and his curls if he could sink into a nutshell. A fiery glance or two having withered him, the monarch of the debate grapples with worthier antagonists. What a sweep does he give to the argument—what redundancy of facts and what fertility of illustration. How he sweeps the field of his comprehension—how exhaustless and how long-drawn sentences, with parenthesis within parenthesis, each a logical syllogism, or a home-thrust fact, or a blighting sarcasm, wound round and round his victims, till they are crushed in its folds! Great in matter, his speech is equally powerful in manner; violating every law of rhetoric and oratory promulgated by the schools, he is a law unto himself—original, commanding, majestic.

Brougham having castigated half a dozen of the Lords, spiritual and temporal, to his heart's content, at the Clerk's table and began to write a letter, when the Chancellor (Cottenham) rose and commenced a conciliatory speech. His calm, slow, cool manner contrasted strongly with the tempest which had just passed over our head, reminding one of those dewy showers which follow smilingly in the trail of a dark cloud, after its thunder and lightning and torrents have raged and blazed and poured, and passed away.

This great man has been described so often, that not only his public history and mental character, but his personal peculiarities—yes, the nervous twitching of his eyebrows—are as familiar to Americans as to the reporters in the gallery of the House of Lords. As an orator or debater, he is sometimes compared to Webster. The very attempt is unjust to both. You might as well compare the repose of Lake Erie to the thunder of Niagara. Each has his own sphere of greatness. The Bostonian rarely enters the arena of debate, unless clad in mail to his finger's end—a safe and strong debater. Not so the Londoner. He sometimes rushes, sword in hand, with or without shield, into the thickest of the fight, and gets sorely galled. Little arrows do not pierce Webster, nor do ordinary occasions summon forth his heaviest weapons. But Brougham, why he will fight with anybody, and on any terms. The smallest Lilliput in the House can sting him into paroxysms with his needle spear. But woe to the assailant!

The bolt which annihilates the Earl of Musketo is equally heavy with that which strikes down the Duke of Wellington. As a whole, Brougham is unlike any of our public men. Could we mix into one compound the several qualities of Webster, Clay, and John Quincy Adams, and divide the mass into three parts, we might, by adding a strong tincture of John C. Calhoun, make three very good Henry Broughams.—National Era.

SLAVERY.

"CORRECTION" CORRECTED.

DEAR HERALD.—In your paper of last week, I was surprised to find a communication from a correspondent, who, in a very respectful manner, and respectfully signed by names purporting to be those of the trustees and stewards of the Allen street Methodist E. Church in New York, in which issue is taken with statements made by me in a former letter. I might be daunted by this array of names, were I not assured that that paper owes its existence to a very small portion of that highly respectable body, and that it is chiefly the expression of the feelings of one or two individuals. I am not in the habit of asserting anything at random, and in this case I have it in my power to either prove directly what I stated, or to give such grounds for the opinions that I uttered, as to justify me in writing. Though probably my narrative was incorrect in some unimportant particulars, I still believe it to be truthful in its bearings, and substantially correct in its details. I hold myself responsible for all that I have written, and invite the most searching scrutiny before any tribunal having jurisdiction in the premises.

I am charged with three principal errors—one of them "totally, unqualifyingly false"—which I will now notice. 1. I over-estimated the membership of the church in question, by saying it had "near a thousand." Of course, I did not speak definitely, nor had I consulted the record. I now find that in 1843, that church reported 1225, since which time it has declined at the rate of about 70 per annum; and last Conference it reported 750. It seems, also, that in the nine months since last Conference, it has declined another hundred, making an aggregate decrease, in one church, in a little more than seven years, of 575 members. Is it strange that I did not fully estimate such an unprecedented falling off, as that church has been rather remarkable for not colonizing? And even granting that had I consulted the minutes, and seen the figures, would it have been very wide of truth in an indefinite narrative to call 750, (the number last reported) "nearly a thousand?" Of the number of "adult male members" I said nothing; nor am I disposed to father what is said for me in that article; for though thrown into quotation marks, and directly charged to me, it is not mine, nor did I say anything equivalent to it. Of the rectitude of this mode of insinuating untruth, I must leave your readers to judge for themselves.

2. It is charged that I under-estimated the attendance at the meeting in question, by calling it "less than a hundred." Here I join issue directly, and reassert my first statement. My authority is, first, the pastor of one of our city churches, who was present and counted, and making a liberal allowance for those who came in at a later stage of the meeting, the number of that church who counted them at four several times, at different stages of the meeting, found, in every instance, less than one hundred. Against this, we have the "estimate," and in case the actual enumeration, of the "correctors," by which they make it "one hundred to two hundred;" surely not a very definite estimate, and not necessarily very different from my own. The highest number found present by the class-leader above spoken of, was 94;—of these your

correctors allow "possibly twenty were spectators." I could rather say "possibly" forty, and believe I can give the names of most of them. There were four, by the vote, dissenters, but how many silent dissenters were we not told; though I know there were some. Now all these statements I am prepared to prove, whenever and wherever the proof shall be called for; and then how far was my statement from the truth? 3. The matter about "cutting off" I have noticed in a former note, not, however, the alleged "positive refusal," which I never gave. My first statement was based on good authority, nor are some who were present as ready as I have shown myself to give it up. But I grant that men ought to be the best judges of their own designs, and am aware that appearances are often deceptive; and so I yield the matter, presuming that my informants, though men of good judgment and unimpeachable integrity, and some of them not unfriendly to the objects of the meeting, were misled by appearances; but do not grant that the statement was "totally, unqualifyingly false;" it was much nearer truth than error.

As to the number of persons on one side or the other of this question, as happily we have no means of determining it, would be folly to contend about conjectures. Of one thing I am fully certain, that there are not very many among us who would put the gag in the mouths of their ministers, or prescribe them for an honest expression of their opinions. I will add in conclusion, that the list appended to the "correction" contains some as respectable names as New York city could afford—men who are ornaments and blessings to the church. I acquit nearly all of the iniquity and injustice of that paper; but I must add, the real author or authors were informed of the facts that I have just stated. I greatly dislike this kind of personal strife, and never engage in it except in self-defence. I criminated nobody in my former letter, and gave only such general statements as I believe the cause of truth demanded; and, I repeat it, the exhibition of things there given is truthful, and not highly colored. I doubt the propriety of adding personalities into a religious newspaper; but if accusations are admitted, vindications must necessarily follow. Here I hope the matter may end; but if not, I have yet a little more ammunition reserved for future use.

DANIEL CURRY.
Brooklyn, March 6.

BLACKER LAW OF KENTUCKY.

A bill in its character, "cruel, uncalculated for any impolitic," and affecting the condition of free negroes, has recently passed the popular branch of the Kentucky Legislature. The bill provides that each County Assessor shall annually report to the Clerk of the County Court the name, age, sex and color of every free negro and mulatto, and that the Clerk shall keep a record thereof, and shall in the month of July, every year, issue a summons against all such negroes, with certain agents, commanding them to appear before him, there to exhibit their free papers, or give proof of their freedom. The Clerk is also to make a record of the name, age, sex, height and visible marks of such free negroes as appear before him, and state when they were emancipated and by whom, or born free; and for this service the Clerk is to receive a fee from the free negroes or mulattoes—and if the free negro fail to appear, or fail to pay the fee and comply with the law in other respects, he is made liable to a fine of ten dollars; and if the fine and costs are not paid instantly, the "concoct" is to be hired out to any one who will pay the amount for the shortest period of service.

Another section of this inhuman bill provides, that if any free negro acquires, in any way except by descent, a title to real estate or slaves, such real estate or slaves shall be forfeited to the State.

The Louisville Journal denounces the bill as cruel, uncalculated for, and impolitic—that it is black with injustice and inhumanity—and that if it becomes a law, it will be a blot on the State Legislature—a disgrace to the people of Kentucky. The Journal further says, that if the object of the Legislature were to make the free negroes as worthless as possible, it could not have devised a surer expedient than this bill. The Legislature are reminded that even in South Carolina, a recent effort to legislate to the injury of the free negroes was summarily disposed of; that in that State where ultraism prevails so lamentably, the various churches vie with each other in extending the benefits of religious instruction to the negroes of all conditions—and the Journal hopes that the Kentucky Legislature will be as wise as that of South Carolina.

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and said he often thought of school, and wished to be there.
"Well, Johnny," she said, "do you remember any of the little hymns you used to say at school?"
"No," he replied, "the pain drove it all out of my head."
"Then, do you remember any of the merry rhymes you used to sing?"
"Arrah! no ma'am, I have forgot them too."
"Do you remember nothing at all, my dear boy? Do you remember if God loves you, Johnny?"
"O yes! yes, ma'am, I remember that."
"And how do you know that he loves you?" she said, anxious to find out if he had any distinct idea on the subject.
He looked up in her face, with a countenance beaming with delight, and said, "Because, ma'am, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life'; that's how I know that he loves me."

Soon after this I moved far away from that place, and I never heard whether Johnny got better or not; but I have often thought of him, and have hoped that he would be led to believe in Him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."—Early Days.

His wife, SOPHIA BROWN, died Oct. 19, 1850, aged about 64 years. They both experienced religion in early life in New Hampshire. Joined the M. E. Church in this place in 1830.

In East Livermore, Widow ANN BALDWIN, died Nov., 1850, aged 83 years.